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Fundamentalism and Modernism.

Rev. S. Bruce Snow, D.D., Montreal, speaking recently, under the auspices of the Unitarian and Free Christian Laymen's League, said one of the reasons why he had always desired to visit Ireland was because of the association which existed between the Church in Montreal and Belfast. It was in 1843 that in York street Non-Subscribing Church, the Bangor Presbytery ordained Rev. John Cordner, of Newry, to the pastoral charge of the then newly-formed congregation at Montreal. The congregation of Montreal was at the time of the ordination instituted a regular congregation of the Synod in connection with the Presbytery of Bangor. The Sabbath School was established in 1842, and Mrs. Halliday, of Holywood, County Down, gave them financial assistance, while the Northern Sabbath School Association sent them books. Annual letters were sent to the Synod up to 1865, when the Montreal congregation severed its connection with the Synod. Rev. Mr. Cordner served their Church for thirty-five years, and they in Montreal owed a great deal to this man who, in the day when one said he was a Unitarian, required courage to do so.

Going on to speak on the subject of "Fundamentalism and Modernism," Dr. Snow said the struggle between the two forces which these two words represented was the most important movement now attracting attention in America. The spirit of free inquiry—in a word, liberalism—had for a long time been quietly gaining a foothold in all the Churches, and it was because the conservative elements were realising what a great "danger" it was—from their point of view—that there was this marked reaction. The leader of the fundamentalists was Dr. MacCartney, of Philadelphia, a very intelligent and earnest man, whose position one could sympathise with without agreeing with him. For it was clear to him, however it might be to others, that if the dogmas of orthodox Christianity were whittled away, orthodox Christianity itself fell to the ground—a serious position for a sincere believer in that tradition. He (Dr. Snow) did not believe that as a result of that sharp controversy, which was causing much turmoil, there was likely to be a great influx of adherents to the Unitarian Church; but was it not likely that all the forces which were making for liberalism in religious thought would one day join hands and form the Church of the future? The issue was—either organised Christianity will develop in the direction of liberal religious thought in some form or other or, in the course of time, it will cease to have any vitality as a religion because it cannot be applied to the conditions of modern life. There was a very noticeable improvement in the relations between Unitarians and other religious bodies, and he emphasised his opinion that liberal religion was the religion of the future.

Notes of the Month.

The Rev. Dr. Dodson, one of the Unitarian ministers from the United States, now visiting Belfast and Ulster, in connection with the forthcoming Centenary Celebrations of the British and Foreign Unitarian Association, came to us from St. Louis, where he is minister of the Church of the Unity and Professor of Philosophy in Washington College. Speaking of the Church's vitality in his country, he said the Unitarian Church has spread all through the Western States to the Pacific Coast. There has been manifest a great deal more life and activity in our churches during the past five or six years than at any other time of their history. Several reasons may account for this, but perhaps it may be put down in large measure to the changing waves of thought. Further, we find that the men are interesting themselves to a greater extent than formerly in religious matters. They used to leave religion to the women and children ; but latterly they have begun to realise that if the country is to be saved from Bolshevism they will have to go in with the Churches and make a success of them.

* *

This movement towards progress is not a mere spurt, but an evidence of vitality. It reveals a tendency which must be taken as the indication of a desire for a more enlightened religion in America. The fact is that every Church which is not wholly Unitarian in our land has at least a Unitarian wing. In every one of them you will find a group of men and women who have very large sympathies with the Unitarian idea.

* *

Preaching in the First Presbyterian Church, Belfast, on Sunday, 15th March, and basing his discourse on the first two words of the Lord's Prayer, Dr. Dodson said that there were distinctions between religion and the creeds in which it was sometimes expressed. Pure Christianity or religion with a capital " R " was belief that the world was the expression of a good purpose, that God was the indwelling life of the Universe. The contrasting belief was that the world was nothing but a mechanism, heartless and unconscious, with no great purpose being worked out. If they could say " Our Father " they were not orphans marooned on a cinder flying around through empty space. This faith that there was a good spirit coming every day into the world was a tremendous reinforcement for social reform and social effort to make the world better, because with this faith men felt that they were working with the mighty forces of the Universe.

* *

Trying to improve the world without that faith, was like trying to raise bananas in Greenland, or water lilies in the desert. So all people who were endeavouring to improve education and the lot of the poor and to bring about International peace, would work better and more courageously, hopefully and effectively, if they could honestly believe in God and say " Our Father."

* *

The Rev. Dr. Griffin, of Philadelphia, in the course of his visit addressed a number of Non-Subscribing Presbyterian Ministers on the question of " Must we adopt a creed to promote unity ? " The question dealt entirely with the situation of the Church in America. Such a subject meant of course a review of present tendencies of religious and theological thought within the scope of the American Unitarian Association. The address was charged with interest from beginning to end. Four lines of development were indicated, and these lines were shewn to be more or less divergent ; the old Channing foundation ; the Church of the more liberal type ; the Ritualistic and the Humanist—a most marked variety. And yet all found shelter within the American Unitarian Association. Clearly, as it emerged

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To form a bond of union and closer co-operation between the members of the various congregations.

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in debate, a creed carrying authority—and no other kind of creed need be considered in the circumstances—could not unite these divergent lines of thought but would on the other hand create only disunity and division. Curiously enough the subsequent discussion might almost be reported in the words of Channing written about one hundred years ago : " A Creed is one thing as written in a book, and another as it exists in the minds of its advocates. In the book, all the doctrines appear in equally strong and legible lines. In the mind, many are faintly traced and seldom recurred to, whilst others are inscribed as with sunbeams, and are the chosen, constant lights of the soul. Hence, in good men of opposing denominations, a real agreement may subsist as to their vital principles of faith ; and amidst the division of tongues there may be unity of soul and the same internal worship of God."

The Magic of Life.

When youth's fiery ardour begins to show the first symptoms of decay, and the mind, like the joints, is losing its suppleness, pleasure in life seems to undergo a corresponding change, but so long as our senses endure we are gratified with the music and pageantry of earth. When the ear grows weary of human bustle, and the devotee of wealth and fame and passion has only realised his ambition when the dear circle of those who could have shared it has grown very small and the joy palls on a jaded mind, the human heart listens in quiet content to the summer wind, travelling over field and sea, faintly catching the soft melody it sang to past generations—the melody it croons above their graves and plays to their children. Till the dim tired eyes have closed out the light for ever, Spring's green that fades into Summer brown, flashing out in a transient gleam of gold and purple and dying in white, will be the most beautiful and refreshing of things seen—" A Presence that disturbs us with the joy of elevated thoughts." The chief excellence of this delight is that it can be cultivated by those who are engaged in the world's endless strife and arduous pursuits. The fragrant goddess whose shrine is among the tall ferns and under the oak-boughs, will always answer like an echo, to the tones of her lover, but you *must* love her e'er to you she will seem worthy of your love, and her reward is sure, for " Nature never did betray the heart that loved her." It is only those who are happy themselves who can detect any gladness in the wild birds' carol or be content within hearing of the sea's monotonous lament.

When we look back, how few seem the unforgettable moments of full, bounding, thrilling, pulsating life ; how numerous the blank spaces whereon Time's noiseless feet have left neither print nor record of the train of hours ceaselessly streaming past us, each bearing its little burden of pain or joy or passion ; how few has memory rescued from the thronging current rushing to forgetfulness ; here and there only, because it crept so painfully on leaden foot. A vast library of books is read and the mind is enriched with only a very few lines ; a generation is lived through, and a little handful of memories is all that is left of the experience. From this vast library each makes a private anthology of his own, and is probably at times dismayed to think what a thin little volume it would be if materialised in print and binding. Is it not strange how few impressions produced, even by Mother Earth herself pass into and become an ineffaceable portion of one's existence. We travel hither and thither in search of the picturesque and fancy we can say with Wordsworth — " The sounding cataract haunted me like a passion : the tall rock, the mountain, and the deep and gloomy wood, their colours and their forms, were to me an appetite," but

memory, from all the rich and beautiful sights offered, lays hold of only a few of the homeliest bits of scenery for preservation, while—

" The Being that is in the clouds and air
That is in the green leaves among the groves,
Maintains a deep and reverential care
For the unoffending creatures whom He loves."

As we grow older, it is to home and its landscape that the mind most frequently and most lovingly returns. It is the rill running past the door of infancy, the woody heights whereon the schoolboy birds-nested, that are memorised in " a pensive dream when all the active powers are still, a distant dearness in the hill, a secret sweetness in the stream." Everything born of earth is more or less subject to the same potent witchery. Nature can sing to us in every wind, in the voice of breaking waves and in the murmur of running streams, but it is from childhood's scenes that we bear away chambers of jadeless imagery. One of our greatest Nature writers sings—

" Oh Mulberry-tree, oh Mulberry-tree
Dear are thy spreading boughs to me;
Beneath their cool and friendly shade
My earliest childhood laughed and played;
Or, lips all stained with rich red fruit,
Slept in the long grass at thy foot."

Tennyson remembers his youthful summer holidays at the little watering place of Mablethorpe—" Here about the beach I wandered nourishing a youth sublime, with the fairy tales of Science and the long result of Time." Burns recalls his youthful cottage life—

The Snow-drop and primrose our woodlands adorn,
And violets bathe in the sweet o' the morn:
They pain my sad bosom, sae sweetly they blaw
They mind me o' Nannie—my Nannie's awa."

Thoreau tells of the spiritual outcome of Walden—

" Then idle time ran gadding by
And left me with eternity alone
I hear beyond the range of sound
I see beyond the range of sight."

Ever since David penned his Psalms the heavens are telling the Glory of God, and the Universe is showing His handiwork, but the singing is often in a minor key through " the fierce confederate storm of sorrow barricaded ever more within the walls of cities." Hardly is there one immortal book the reading of which does not provoke to sadness, but the Life and Religion of Nature teaches us how to murmur by the running streams a music sweeter than its own—" An eye made quiet by the power of harmony and the deep power of joy we see into the life of things." It is jubilant in an ecstasy of joy—

" I hear the echoes through the mountains throng
And all the earth is gay
Land and sea give themselves up to jollity
And with the heart of May does every beast keep holiday;—
Thou Child of joy shout round me, let me hear thy shout
Thou happy shepherd boy."

G.V.C.

The Martyr Prince.

In the City of Derry the old walls still stand, and it is possible to walk right round the top of them, and note the points of interest in the famous siege, which cause 1689 to be remembered, with its famous slogan of " No Surrender." The walls of Jerusalem are somewhat higher, but about the same extent and the enclosed part of the city about the size of the ancient city of Derry. Nowadays, the old walls form a ring inside the city, because as time went on, building outside became necessary; so is it with Jerusalem, only in the case of Jerusalem the extension is not all round the outside of the walls, as with Derry

Many a siege Jerusalem has had to stand, and her walls, now built so well and kept in repair, were again and again levelled with the ground. " The circuit of the present walls, which vary in height from 38 to 40 feet, is about three miles, enclosing about 200 acres,"—about the size of a townland. " One sixth of its extent is devoted to

the Temple area, which contains 35 acres. The walls are graced with thirty four towers and eight gates, one of the latter being permanently closed."

Once on a time, those walls were razed to the ground. Judah had not been a united people, the rich had oppressed the poor, there was little love between the citizens of Jerusalem and the country people, called the Edomites, and when the invader came about 600 years B.C. and took away those of the inhabitants worth the trouble, to Babylon, the country people rushed in and completed the spoliation, and in their bitterness and hatred levelling the walls with the ground. In the song of the Captives in Babylon, when by the rivers of Babylon they sat down and wept and hanged their harps on the willows, because they could not sing the Lord's song in a strange land, their anger against the country people still burned, who in the day of Jerusalem's disaster, cried rase it, rase it even to the foundation thereof. The site of the Temple was a heap of stones, dwelling houses were perhaps kept standing and occasionally used, but the place became desolate, and wild beasts came and wandered about the ruins, "the wild beasts of the field and of the forest came out to devour." Could anything be more desolate? Two or three generations passed, but the Jews in foreign lands remained Jews, and Jerusalem was still the Holy City to them, though many were born and died in the land of captivity who never saw the Holy City. The Book of Ezra tells how records of families even in captivity, were kept, and then came a time when their conquerors the Babylonians were in their turn conquered by Cyrus king of Persia. Cyrus had ambitious schemes. He was planning to invade Europe and thought it well to let the Jews get back to their own country, and gave them the vessels of gold and silver, which Ezra says were taken out of the Temple and much else besides, in order that they might be able to start afresh at Jerusalem, and to make them friendly disposed to Cyrus, so that when he should pass through their country to Europe, there would be no hindrance. Add up the numbers given by Ezra and they amount to about 50,000. Find Babylon and Jerusalem on the map, and see the great desert and the barren valley through which they had to pass. Naturally they regarded this deliverance as the hand of God, and the prophet or poet looked upon this return as that of God to his Holy Temple. Hence the words "Prepare ye the Way of the Lord, make straight in the desert a highway for our God." Cyrus was Emperor and intended to remain such, the liberty given was restricted, for Governors were placed over various outlying sections of his empire. The royal family of Judah was almost extinct, but like a root out of dry ground, a tender branch remained, one who as his name shows, was born in Babylon, Zerubbabel. In early years he may have had to bear the ill-will and taunts of Babylonian rulers, and though the hopes of the people were centred on him as the chosen of the Lord in whom his soul delighted, who had set His Spirit on him to be a leader and commander of the people, yet he was never allowed to assume the title of king, but, only bore that of Prince, and was just placed on an equality with the High Priest, both wearing golden crowns. It was his work to build again the City of Jerusalem and the Temple; but though Prince Zerubbabel did the work Jeshua the priest bore the honour. No ark was borne before the returning exiles. That had been lost, and a new one would be made when they got home. First they settled at Ophir, a suburb outside Jerusalem, and then began 40 years' work. But the Samaritans to the North, who for nearly a century had had the monopoly of temple worship on Mount Gerizim, were jealous as the work of restoration pro-

ceeded, and began malignant attacks. Prince Zerubbabel was made to suffer, by ill reports to his over-lord. He was greatly beloved, a man of an exceedingly beautiful character, possessed of dignity and humility, one who before his powerful enemies was like a lamb led to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. In time no doubt a charge against him was trumped up to the Governor, who was over him, perhaps at Damascus. Probably Zerubbabel had gone on an embassage to plead the cause of his people, and been cruelly treated, scourged, put to death, for several references seem to point to that. References to this martyred Prince have been made out to be prophetic of Christ, but however appropriate they might be, they refer to this hero and martyr, whose chastisement was the price paid for his country's peace, " the chastisement of our peace was upon him and by his stripes are we healed." How much at the present day do we enjoy, that was won for us, by the self sacrificing work of those who were pioneers, in their own days, despised and rejected? Impelled to sacrifice by the Divine within them.

ULLIN.

Baptism.

" Except a man be born anew he cannot see the kingdom of God " he cannot perceive the true character of the kingdom, and consequently cannot believe that Jesus is authorised to instruct him how to become a denizen thereof,—cannot believe that Jesus has, to use a phrase of the Fourth Gospel, " the words of eternal life " (vi : 68). When Nicodemus is astonished and perplexed by the thought of being born anew, taking the word too literally : Jesus shows that he had used it figuratively, by saying, " Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." (John 3 : 1-8). Yet this second affirmation could hardly be less perplexing really to Nicodemus, one would think, than the preceding one. What was he, and what are we, to understand by being " born of water and the Spirit ? " May be this text will call to the mind of many readers the Old Testament story which might be called The Baptism of Naaman. It is said that when Naaman the leper had dipped himself seven times in the river Jordan, " his flesh came again like unto the flesh of a little child,"† and he became cleansed from his disease (II Kings 5 : 14). This gives us the suggestion that the saying of Jesus makes a reference to baptism. Baptism it is true is a mere ceremony which does not really produce any change in the outward appearance of the person baptized. But if the motive for recourse to baptism is the desire to mark very solemnly the fact of repentance of past imperfection and a very earnest resolution to live thenceforth a life of endeavour after perfect virtue and goodness, its efficacy for bringing about an internal or spiritual change will be real and great in proportion as the desire is real and deep. It is doubtless on that principle that John, surnamed the Baptizer (or Baptist), of whom we read in the gospels as well as in the work of the Jewish historian Josephus, exhorted the Jews to come to baptism. According to the evangelists, John intimated that when in succession to himself the Christ should appear among men, he would institute a baptism more efficacious than his own ; expressing the superiority by saying, that it would be a baptism, not with mere water as his had been, but with the Holy Spirit (Mt. 3 : 11 ; Mk. 1 : 7, 8 ; Lk. 3 : 16). This then is the meaning of being born of water and the Spirit. It means to begin a new life of discipleship to Jesus,—the acceptance of Him as the true light of life.—to seek qualification for membership in the Kingdom of God under the influence of Jesus, or in accordance with the discipline of the Christian

Church of which Jesus is the founder or the foundation. The birth of a human being into the world is the result of the will of his human parents: he is born of the will of the flesh. But by accepting Jesus as the light of his life, he is admitted to the possibility of becoming a child not of his earthly parents, but of God. He is born, not, as at first, from the earth, but from above. Such is the Fourth Gospel doctrine of regeneration by baptism, or of being born anew of water and the Spirit.

So admission to the Church was viewed by Christians as entrance into the Kingdom of God; and was viewed likewise as the same thing as being saved. The Church became as it were an ark, like that of Noah, for the safety of souls. In the symbolism of early Christian art it was represented by a ship in which the souls found salvation and safety from the perilous temptations of their "life's wild restless sea." Baptism was adopted for the rite of initiation for a new-comer. The person, whether Jew or Gentile, who declared his belief in the Christhood of Jesus, and satisfied the catechist that he had been duly taught, and had made his own, the essence of the Christian doctrine, was straightway admitted to baptism. Even in the appendix to the Second Gospel, we find, placed in the mouth of Jesus crucified and risen, the assertion, that "He that believeth and is baptized shall be saved" (Mk. 16 : 16).‡ As the qualification for baptism was belief, it was to adults, or at all events to persons other than mere children or infants, that baptism was administered; though it is possible that occasionally quite young children may have been baptized along with their elders, for example those of the household of Crispus, the ruler of the synagogue at Corinth, of whose reception of the gospel we read in the book of Acts (18 : 8).

Now there may be much good in the idea of baptism as we have already seen. And there may be some good in the notion of baptism as a means of salvation. So that it is easy to understand why there is a Baptist Church, which, coming into being in the beginning of the seventeenth century, survives to the present day. And very seriously and worthily do some of the members of that Church take the sacrament of adult baptism which makes them a sect apart. Yet in connection with such ideas there is much danger of error and superstition.

In the first place, if we identify the Church with the Kingdom of God, it can be only with the Kingdom of God in the making. There are good people in the Church, and some very good; but there are also some who are not good and some who are positively bad. There are tares among the wheat. And before the Church can become the kingdom of God with the glory that properly pertains to it, the tares will have to be either transformed into wheat or else separated from it (Mt. 13 : 41-43). Hence to be admitted to membership in the Church is not the same thing as being saved. Neither can baptism be regarded, except superstitiously as a real means of salvation. For although it may, if sought deservedly and administered worthily, it does not necessarily, effect any change in the person submitting to it or confer any privilege or power on him whatever. At best it represents, from one point of view, belief in the divinity of the commission and word of Jesus Christ, and from another, recognition from a recognised authority of the fact of that belief. Belief therefore, not baptism, is the essential thing. But again, belief, whilst it may help a man to live a spiritual, righteous and good life, fitting him as it were to be saved for inclusion among the people of God who will constitute the kingdom to be established after a day of Judgment; and although his salvation might be said to depend upon belief, belief alone cannot save him. There must be something more. There must be as

an outcome of belief, and in keeping with it, an endeavour, and of course a worthy endeavour, after a good way of life.

Possibly those Christians who have caught most truly the spirit of their Master, whilst emancipating themselves from the language of the Christian sacred scriptures, will credit the salvation or admission into the company properly constituting the people or Kingdom of God, of saintly persons like Epictetus the Asiatic, or Siddhartha the Indian, who had, the first probably, and the latter certainly (for an obvious reason), no belief in, and no knowledge of, Jesus Christ.

As for infant baptism, that too may have its worth, if superstition be carefully excluded from the obserance of it. Viewed in the proper light, it is in the first place, the acknowledgment of the right of the child "born of the flesh" or brought into the world through the will of its earthly parents, to be born anew—"of the spirit," becoming a child of God; in the second place, the consecration of the parents to the service of qualifying the child for that right.

† "His body became once more like a child's body."—*Moffatt's translation.*

‡ The Second Gospel ends with 16: 8. The rest of the sixteenth chapter is an appendix added not by the evangelist known as Mark, but by some other writer.

E. T.

Promotion of British-American Friendship through the Churches.

The Rev. Frederick R. Griffin, D.D., minister of the First Unitarian Church, Philadelphia, U.S.A., one of the exchange ministers visiting England and Ireland, spoke at a meeting held at Mountpottinger Unitarian Church, on Monday Evening, April 6th, on the "Promotion of British-American Friendship through the Churches."

The Rev. M. Watkins, presided, and in extending to Dr. Griffin a hearty welcome to Mountpottinger, mentioned the two points of contact which linked Dr. Griffin, denominationally, to England and the North of Ireland, The first lay in the fact that he was today the minister of the Church founded largely through the ministrations of Dr. Joseph Priestly, the second, in that he ministered prior to his settlement in Philadelphia, at the Church in Montreal, founded by the Remonstrant Synod of Ulster. These links brought us very closely together, and made it singularly fitting that Dr. Griffin should speak on the subject announced for that evening's address.

Introductory to his address Dr. Griffin expressed in very warm terms the unbounded pleasure he had experienced during his brief visit to Ireland. He had heard a good deal about the warmth and heartiness of Irish welcomes, but never until the past few days had he been privileged to experience what they were like. In the days to come he would recall with the greatest joy, and satisfaction the glad opportunity which had made a visit to our Churches in the North of Ireland possible.

After reviewing at considerable length the influences, which were partly personal, partly political and partly national, that have thus far kept the United States out of the League of Nations, Dr. Griffin said :—

"No organisation, national or international, can safeguard the peace of the world or keep the peace between nations unless it is founded upon trust, good-will and confidence. For more than one hundred years Great Britain and the United States have maintained peaceful relations unbroken by war, and yet disagreements, often of a serious character have arisen during that period. But war has always been avoided because there is a strong body of friendship which unites the two people.

It is the clear task and duty of the churches to keep that friendship un-

impaired, and to increase it. The churches have great potential resources, and can be an influence greater than governments, and they should apply christian principles to the conduct of nations as well as the conduct of individuals. They should outlaw war, affirming that war between the United States and Great Britain, would be a crime. They should teach loyalty to King and Country, and with equal conviction loyalty to humanity and the developing international world. They should promote all constructive forms of international co-operations."

A vote of thanks to Dr. Griffin by Mr. E. R. Jackson, and seconded by Mr. Harold Thomas, and carried with acclamation, brough' a very interesting and instructive meeting to a close.

An Appeal.

The appeal lately made for funds to help to carry on the magazine has met with a very small response, and with regard to the offer made by the Comber Congregation which appeared in a recent issue, only one response has been made. The Committee of the Banbridge Congregation, which has always been generous in its support of the various institutions connected with the Church generally, has promised an Annual Collection on behalf of the funds. We welcome this promise and trust other congregations will do likewise, and thus relieve the anxiety of those directly concerned with the financial side of the Magazine.

It should be mentioned that the Larne Congregation has given an Annual subscription of £2 to the funds of the Magazine since its inception and individual subscribers in the First Presbyterian Congregation, Belfast have also helped considerably. Since the last list of donations appeared, Miss Irvine, Warrenpoint, has sent her annual donation of £1, and a friend (per Rev. H. J. Rossington), 10/-. Further donations are solicited and will be gratefully acknowledged by the Rev. G. J. Slipper, 7 Trevor Hill, Newry, Business Agent.

The Rev. Dr. Snow in Downpatrick.

On the evening of 17th April, Rev. S. Bruce Snow, D.D., of Montreal, one of the group of American Unitarian ministers now on a visit to the United Kingdom in connexion with the Church centenary celebrations, gave an impressive address in Downpatrick First Presbyterian Non-Subscribing Church to a large congregation.

Dr. Snow spoke of the power of constructive imagination, of which he gave illustrations in the sphere of business in America, as well as in regard to science, a notable instance being that of a Serbian immigrant, who, afterwards as a professor at Columbia University, remembering certain phenomena of light and sound which he had observed as a shepherd boy, was able by the application of his knowledge to make long distance telephony possible.

It was lack of imagination that led to the spending of millions on battleships, regardless of the fact that if there must be warfare in future it would be in the air and under the water ; and, worst of all, this lack of imagination led to preparation for conflicts when it should be realised that it was possible for men to make a different world where law would supersede force. Lack of imagination dictated the greater part of the Treaty of Versailles. Imagination conceived the covenant of the League of Nations. The absence of the one quality prevented men seeing any way to stop crime except the lash and the gallows ; just as its presence conceived and tried to make a community in which crime would have no place, and those of criminal instincts would have the treatment of the insane. Again, the one thought of human nature as never changing ; the other, of men learning more and more of the laws that govern their being and their reproduction, applying their knowledge of these laws to human development to bring forth a higher type of humanity.

Turning to religion, lack of imagination dreaded a restatement of the truths of Christianity. But imagination saw in the enlarged boundaries of human knowledge an enlarged thought of God, and attempted to restate the truths of Christianity in the terms of present day thought. So too with the individual life, its experiences, the chances of its environment; imagination believed in something newer and better; through it, in the words of George Bernard Shaw's "Saint Joan," was the voice of God.

After the first lesson Miss Daisy Craig, of Belfast, sang "Lead Kindly Light," and, after the offertory, "Beyond the Dawn," the two solos being marked by fine sympathetic feeling.

"Outlines of the History of Presbyterianism in Ireland."

By Dr. H. Montgomery.

The Rebellion in Ulster.

With this unaccountable, unprofitable, and atrocious execution, the blood of Presbyterian Ministers ceased to flow; but the jails were choked with their bodies, and many of the most eminent men of the Church were permitted to go into voluntary exile, instead of being subjected to the sterner penalties of the Law. Hall, of Bangor; Sinclair and Simpson of Newtownards; Birch of Saintfield; Glendy of Maghera; and several others, I believe, whose names and residences, I cannot at this moment recollect—sought an asylum in the United States, where they all became eminent and prosperous, as Ministers of churches, or Professors in Colleges. A less happy fate awaited Dr. William Steele Dickson, of Portaferry, who was, by far, the most learned, the most eloquent, and the most able of them all. Refusing to emigrate, and repeatedly requesting to be tried, he was confined for three years, at Fort George, in Scotland, and finally liberated without trial, to witness the wreck of a considerable fortune which he had received with his wife—and, harder still, to be refused admission into the pulpit which he had long adorned by his extraordinary talents, and into which a young clerical friend had been inducted, with the distinct understanding, if not with a written compact, that he would resign the charge, in the event of Dr. Dickson's liberation! Sunk in poverty and broken in spirit, he found an asylum at Keady, in the County of Armagh, where he collected a small congregation; but through the mean hostility of Dr. Black, of Derry, who then ruled the General Synod of Ulster, with a rod of iron, the Government refused him even the paltry sum of £50 a year, of Royal Bounty. Finally, oppressed with age and sorrows, he was obliged to retire from the Ministry; and, for several years, he enjoyed the gratuitous shelter of an humble roof in the suburbs of Belfast, through the liberality of the late Joseph Wright a member of the Established Church! There, after being sustained by a weekly allowance, contributed by the late Dr. Stephenson, William Tennent, Francis M'Cracken, John Barnett, Dr. Tennent, Dr. Drennan, Adam M'Clean, and a few others, this good and amiable man, "majestic though in ruins," closed his earthly pilgrimage about twenty years ago. From the year 1780, until the year 1798, he was a courted and honoured guest in the most splendid mansions of Belfast, where, alternately, his patriotic wisdom commanded acquiescence, and his sparkling wit "set the table on a roar," yet, without one stain upon his character, I saw the earthly remains of that great man, even in the same town of Belfast, deposited in a pauper's grave, where not even a stone marks "the narrow house of his repose!" Some eight or ten individuals formed

the entire "funeral procession" the late warm-hearted W. D. H. M'Ewen, pronounced a pathetic oration; and we left the melancholy spot, moralizing on the value of public gratitude, the permanency of political friendship and the advantage of popular applause!

"*Sic transit gloria mundi!*"

On the melancholy scenes which took place amongst our laity, and over Ulster, in general, during the last Irish Rebellion, it is not my province to dwell. Even now, at the expiration of fifty years, there are still some living hearts whose deep wounds might be opened: and it could afford no gratification to any individual or party, to depict the exciting horrors of the battle field, the awful spectacle of public executions, the entire destruction of peaceful villages, the wide-spread burning of extended rural districts, the hopeless miseries of thousands of widows, and orphans, and desolate homes; and all the appalling evils inseparable from the very nature of civil war. My object in at all adverting to the Rebellion has been to show the leading part which Presbyterians took in that great national struggle; and I am not ashamed to publish it openly to the world. In the ranks of the glorious Volunteers, they peacefully attained some of their just rights —their spirit was awakened — the successful struggles of America and France inspired courage and hope—whilst the blindness of the English Government and the obstinacy of the Irish legislature, in refusing reasonable reforms, aroused an indignation and hostility which were as natural as they eventually proved to be disastrous. That Presbyterians should have occupied the van, in vindicating the sacred cause of Civil and Religious Liberty, is only consistent with the genuine principles of their Church; that so many of them should have been seduced by spies and traitors, or by the generous excess of their own patriotic enthusiasm, to overlook the safe and practical influence of public opinion, firmly and perseveringly expressed, and to join in mad schemes of ruinous and hopeless rebellion, is greatly to be deplored. When the fever subsided, none could have been more astonished than they were, at the magnitude of their own folly; and none, I am well aware, more sincerely deplored its results than those who, with pure and moderate purposes, gave the first impluse to the popular sentiment by the formation of "The Society of United Irishmen," and thereby evoked a spirit which they were afterwards unable to control. To such men, and indeed to the great mass of those who became actual participators in the sad scenes of the Insurrection, no moral blame, whatsoever can be attached. They undoubtedly erred in judgment; but, I sincerely believe, they were truly honest and patriotic—merely seeking to attain a right end by wrong means. And, in looking over the entire history of the Northern Insurrection, I rejoice to think that not one act of deliberate cruelty could ever be justly charged against any individual or body of the popular army. Brave they were, I know in the hour of battle, believing their cause to be righteous and patriotic: but, in the hour of victory (and some such hours they had), they were equally generous and humane. I am not, therefore, ashamed to acknowledge that some of my own "kith and kin" fought in the ranks of their country; and I am proud to say that, during the last forty years, I have found my best, my clearest-headed, and my warmest-hearted friends, amongst the United Irishmen of 1798. Some of them yet survive—retaining the generous ardour of youth, tempered with the prudence of age; men who never shrunk for an hour, from the honest support of principle—who have been the persevering advocates of popular rights for upwards of fifty years—and who now, in venerable age, rejoice to behold "the day-dreams of their youth" embodied in the statute-books of the empire.

Some Great American Unitarians of the Past.

It has been a great opportunity for our churches in the North of Ireland to have the privilege of hearing and seeing four of the present day American Unitarians, who have come over to this country in connection with the Centenary meetings.

It makes one feel what a fine thing it is to belong to such a communion as ours, when we hear these broad minded Americans, who have a way of putting things in a new light and making us think. We trust that new life will be manifested in our churches as a result of their visits. There were great Unitarians in America in the past, and we are proud to think of some of their names which are world famed—to mention only a few—Dr. Channing, Charles Sumner, O. W. Holmes, H. W. Longfellow, and his brother Samuel, Theodore Parker, W. C. Bryant, Nathaniel Hawthorne, Ralph W. Emerson, J. Russell Lowell, Louisa M. Alcott, etc. Let us think about some of those men of our faith. William Cullen Bryant, was born in November, 1794, and lived to be 83, though it was by taking constant care of himself, for he was frail and consumptive as a young man. He took no tea or coffee, ate little meat and much fruit, never smoked, and took alcohol very seldom, though in his day it was the custom to take it often. He rose early, about 5 o'clock, doing an hour's gymnastics before dressing—and was in bed by 10 o'clock. He was a most regular attender at public worship, no matter what the weather was like, till the last month of his life. He began life by being a lawyer, but afterwards became a journalist, and editor of the Evening Post, but it is as a poet that he is famous. He wrote several hymns which find a place in our hymn books. The Essex Hall Hymnal Revised has four of his hymns in it, the best known, perhaps, being—

"Father to Thy kind love we owe.
"All that is fair and good below."

he also wrote—

"So live, that when the summons comes to join
The innumerable caravan that moves to take
Its station in the silent halls of death—
Thou go not like the galley-slave at night
Scourged to his dungeon, but, sustained and soothed
By an unfaltering Trust, approach thy grave
As one who wraps the drapery of his couch
Around him, and lies down to pleasant dreams."

Nathaniel Hawthorne.—The great prose poet was born in July, 1804, and died in May, 1864. He wrote the Scarlet Letter, the House of the Seven Gables, Twice Told Tales, etc., etc., and his Tangelwood Tales and The Wonder Book are still great favourites with children. He was a very shy man, fond of solitude, and this shyness made him avoid public worship, but it was said of him that one felt, "that in his presence nothing that was impure or base or selfish, could breathe at ease." The third man we shall speak of is one that everybody knows and loves—Henry Wadsworth Longfellow, the poet. He was born in February, 1807, and died in March, 1882. His younger brother was Samuel Longfellow, born 1819, a Unitarian minister and writer of several hymns in our collections such as, for example, "One holy church of God appears." H. W. Longfellow, led what might in many respects be thought of as a charmed life. He had no material struggle for bread or position; honour, fame, money and adoration came his way naturally, and were the outcome of his pure and trustworthy life. It is said that **all** the good fairies had been present at his christening, each with a supreme gift, and yet he had some terrible sorrows to live through. He

lost his first wife—a girl friend of his childhood, when he was 28, after four years of an ideally happy life. She died at Rotterdam, when they were travelling in Europe. It was when recovering from this shock that he wrote the " Psalm of Life."—"Tell me not in mournful numbers."

Longfellow tells part of his own story as Paul Flemming in " Hyperion" His second wife, who " blessed the poet's life so abundantly for 18 years and almost to a day " had a very tragic death. On July 9th, 1861, Mrs. Longfellow was in her husband's library with two of her little girls, sealing up some little packages of their curls, which she had just cut off, she was wearing a very thin voluminous dress and in some way this caught fire and she was so severely burned that she died the next day. Longfellow was badly burned too trying to save her. He was never the same again and the last 20 years of his life were lonely years. After his death some verses were found in his portfolio written 18 years after her death which shows how he felt—

" In the long sleepless watches of the night,
A gentle face—the face of one long dead—
Looks at me from the wall, where round its head
The night-lamp casts a halo of pale light.
Here in this room she died ; and soul more white
Never through martyrdom of fire was led
To its repose ; nor can in books be read
The legend of a soul more benedight.
There is a mountain in the distant west
That, sun-defying, in its deep ravines
Displays a cross of snow upon its side
such is the cross I wear upon my breast
These eighteen years, through all the changing scenes
And seasons, changeless since the day she died."

C.M.T.

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Obituary.

Miss Leila Nelson.

The Non-Subscribing Church has lost a true friend in the death of Miss Leila Nelson, who passed away at her residence, Marlborough Park, Belfast, on Sunday, March 15th, in the eighty-third year of her age. Miss Nelson was a daughter of the Manse, being the descendant of three generations of distinguished ministers. Her great-grandfather, the Rev. Moses Nelson, D.D., was ordained in Rademon, in 1767. Her grandfather, the Rev. James Nelson, D.D., and her father, the Rev. Samuel Craig Nelson, M.A., occupied in succession for long periods the pulpit of the Downpatrick congregation. In Downpatrick the early days of Miss Nelson were spent. To her father she was greatly attached and in the blindness which fell upon him in his last years, she was his constant companion and loving attendant. To his wants she devoted herself entirely. On the death of her father, she came to reside in Belfast, and associated herself with the First Presbyterian Church, Rosemary St. In all the affairs of that Congregation she took a deep interest. Regular in her attendance at worship, she helped the good work in every possible way. Full of enthusiasm, and optimistic in outlook, it was not her way to give luke-warm support to the cause dear to her heart. She evinced a lively and active interest in the Domestic Mission, Stanhope Street. The poor found in her a generous and sympathetic friend. The ministers of our denomination all knew her, and her hospitable home was open to them on the occasions of their visits to the City to attend meetings. Her life was long, happy and full of good works. Gifted with perfect health, she was always busy, and could not bear idleness. She retained her youthfulness of mind to the last. Her interests were those of the young. She kept in touch with the questions of the day, and weekly read "the Spectator," which gave her great pleasure by its broad-minded attitude towards political and economic problems. In her last moments she was lovingly attended by her nieces, Miss Flo Davidson and Mrs. Heron. She is survived by one sister, Mrs. Hulbert, who resides in the South of England. The interment took place in the City Cemetery, Falls Road, Belfast, in a grave beside that of her late sister, Mrs. James Davidson. In the absence in America of Mr. Rossington, the services in the house and at the graveside were conducted by the Rev. J. J. Magill, of Rademon.

Miss Margaret Gordon.

There passed away at her residence The Terrace, Saintfield, Co. Down, on March 5th, in the ninety-eighth year of her age. Miss Margaret Gordon, the last surviving member of a distinguished family. Miss Gordon was the daughter of Dr. Alexander Gordon, a man noted in his day for his liberal outlook and his sympathy with all movements of reform. The friend of Henry Montgomery, D.D., and of William Sharman Crawford, he was a supporter of New Light in Theology and of Tenant Right for the farmer. Miss Gordon was the sister of Dr. Alexander Gordon, the well-known Professor of Anatomy at Queen's College, whose picture hangs in the Examination Hall of Belfast University. She was also sister of Rev. David Gordon, who preached at one time in Banbridge, and afterwards in Downpatrick. Miss Gordon was blind for fully half her lifetime. Her affliction prevented her from attending worship, but her interest in Unitarianism and in the congregation of Rademon never abated. On account of her great age her mind became a little confused in her last years, but until lately her recollection of the days of Dr. Montgomery was clear and reliable. The family had been associated with Rademon before the

opening of Ravara, but on the starting of a new Congregation at the latter place, the Gordons, to encourage the new venture, joined Ravara, and remained members till the effort failed. Then the family returned to Rademon, and remained in association with it to the present. The remains of Miss Gordon were interred in Saintfield Parish Church, Burying Ground.

Reports.

Banbridge.—A very enjoyable Congregational Social was held in our School-room on Friday, 17th April. Although it was a wet, cold, stormy night, yet there was a splendid large gathering. We started with a good tea prepared and served by the ladies. Then we had a long delightful programme of music, songs, and a farce. Members of the Banbridge Musical and Dramatic Society, Misses Helen Stevenson, Pearl Shooter and Messrs. Robert Foster and Kenneth Shooter, although they had already had a strenuous week and were due at a neighbouring town for a further performance later the same evening, yet they came and gave to us of their best. which was thoroughly appreciated, The young children delighted us next with a wonderfully good action song "The Days of the Week." They were Ella Godding (Sunday), Susan Wilson (Monday), Dinah M'Dowell (Tuesday), Maggie Matchett (Wednesday, Dorothy Godding, (Thursday), Sarah Matchett Friday), and Lizzie Stevenson (Saturday). They thoroughly deserved the encored applause they received, and Miss Dornan was congratulated for the able training she had given them. Then came the farce "Fortune Hunting." It was simply splendid. Though it was prepared at short notice and by busy people, the acting was exceedingly good and enjoyed by all. We would like to give each member their separate due, but must content ourselves to merely naming the excellent caste. Mr. Potter was Mr. Victor Bryans; Joshua Jellico, Mr. Jas. M'Keown; Arthur Pallet, Mr. Jos. M'Keown; the Hon. Herbert Vere de Vere, Mr. W. J. Radcliffe; Mrs. Potter, Miss Georgie Stevenson; Mabel Miss May M'Keown; and Susan Scrubbs, by Miss Sadie M'Keown. It was so good we have demanded, and been promised a repeat performance. We should have mentioned that the Choir sang with good expression and clearness, two Glees—Allan Water, and Annie Laurie. Altogether it was a most happy gathering where much talent was displayed.

* *

Comber.—The Annual Congregational Meeting was held on Tuesday, 24th March, in the presence of a large and enthusiastic gathering of members. In the unavoidable absence of the Chairman of Committee, the Right Hon. John M. Andrews, D.L., M.P., his brother the Hon. Lord Justice Andrews, presided. Mr. F. J. Orr, solicitor, read the Hon. Secretary's report and Mr. James Simpson, submitted the Hon. Treasurers' report. Both reports were considered satisfactory. Mr. A. Orr read the Choir report and Mr. R. Abernethy, that of the Sunday School and Incidental Funds—all three showing a substantial balance in hand. Votes of thanks were passed with enthusiasm to the Office-bearers, Organist Choir and Sunday School teachers for their faithful and efficient services. Mr. William Andrews proposed and Mr. Joseph Montgomery seconded a vote of thanks to the Rev. J. Glynne Davies and Mrs. Davies for their successful efforts in the service of the Church and for their practical interest in various movements in the town. Mr. Davies thanked them cordially for tne manner in which they had received the resolution of thanks, and added that

both he and Mrs. Davies always tried to do what they considered right and just without fear or favour. They could not hope to please everybody and it was vain to try, but they endeavoured to give of their best to everything they undertook to do. He thanked the Officers and Committee for their courtesy and loyalty and expressed his warm gratitude to them all for the kindly welcome always accorded him when he visited them in their homes. The Sunday School report was highly satisfactory. Out of 116 scholars on the roll 83 gained prizes for regular attendance. The Social and Literary society reported another Session of good work accomplished and the Unity players have erected a much-needed and well designed platform in the schoolroom and defrayed the cost out of their own funds. The League of Church Loyalty has a membership of about fifty, most of whom received medals and certificates for regular attendance at the Church Services. An event of outstanding interest was the recognition of the long and devoted services of Miss Eva Andrews, as Hon. Organist of the Church. The presentation took the form of a wristlet watch of platinum and gold, with the rim of the dial studded with diamonds, together with a solid silver hand-bag. The presentation was made by the Rev. J. Glynne Davies, who referred to the loyalty and devotion of the Andrews family to the Church since its foundation. He spoke of the long and efficient services Miss Andrews had rendered as Hon. Organist, and the ready help she always gave in every department of the Church's work. Her loyalty to the Church was in keeping with her family's traditional love and zeal for our cause in the North of Ireland. Miss Andrews acknowledged the gifts in a happy speech and said that everything she had done for the Church of her fathers was a labour of love to her. The presentation came as a great surprise to her—and she thanked them for the kindly feelings that had prompted it. Mr. William Munn also spoke of Miss Andrews' splendid services to the Church. Tea was served after the business meeting. Then followed an interesting programme, consisting of songs, duologues, recitations, contributed by Mrs. Hugh Ferguson, Mrs. James Andrews, Miss Morie Andrews, Miss Edith Hind, Mrs. Glynne Davies, and Mr. Harry M'Cormick. An interesting item was the parody of several nursery rhymes by four young children, viz., Miss Flora Osborne, Masters Terry and Frank Andrews, and Ivan and Glynne Davies. The accompaniments were ably played by Mrs. Robert Ferguson. The Chairman proposed a hearty vote of thanks to all the artistes and the Minister expressed the gratitude of the meeting to the Chairman for the happy and dignified way in which he had presided over the meeting. One of the most enthusiastic and best attended meetings held for many years was brought to a close by the singing of the National Anthem. The Social and Literary Society brought its activities for the Season to a close on Wednesday 8th April. There was an excellent attendance of members and friends. Tea was dispensed by the lady members. Miss Hunter, of Belfast, rendered several songs in a very pleasing manner and was heartily applauded. The Rev. J. G. Davies, also sang two songs. The rest of the evening was given up to dancing in which all joined. The dance music and solo accompaniments were played by Mrs. Anderson and Mrs. Munro Ferguson. The proceedings terminated with the singing of the National Anthem.

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Downpatrick.—Downpatrick First Presbyterian Non-Subscribing Church's Annual Social Meeting took place in the Assembly Hall, on Thursday night, 26th March, 1925, and was largely attended by the congregation and numerous friends. Rev. J. Begg,

Chairman, announced the receipt of an apology for absence from the American minister who is visiting this country, Rev. G. R. Dodson, LL.D. Book prizes were distributed by Miss E. Jordan, to the following scholars: BOYS: J. Dickson, G. Dickson, J. Dickson, J. Quinn, J. Lowry, S. Hayes, D. Kinnear, W. Cusack, G. Cusack, A. Kelly, M. Stewart, W. Corry, W. Lowry, H. Lowry, D. Lowry, C. Lowry, C. Hayes, J. Hayes, R. Kelly, J. Corry, T. Hayes, H. Hayes, M. Seay, C. Newell, S. Taylor, F. Taylor, J. Huddleston, J. Ferris, W. Ferris, J. Standford, J. Black, W. Black, H. Strain, W. M'Mullan, W. Garrett, and J. Galway; GIRLS—M. Stewart, E. Cusack, A. Cusack, M. Cusack, G. Cusack, E. Dickson, B. Dickson, L. Kelly, M. Henry, B. Henry, M. Corry, A. Corry, L. Savage, D. Newell, A. Seay, M. Dick, R. Dick, E. Kinnear, W. Kinnear, M. Strain, V. Strain, E. Alexander, F. Black, R. Ferris, D. Emerson, L. Ferris, D. Stanford, S. Martin, L. Killops, M. Galway, B. Galway, M. Galway. A very attractive programme, which was punctuated by enthusiastic encores, was gone through: Pianoforte Solo—Miss Madge Huddleston; pianoforte duet—Misses Mabel and Annie Dickson; songs—Miss J. Quinn, Miss A. Newman, Miss E. Stewart, Mrs. A. G. Moffett, Rev. J. Begg, Mr. T. W. Fairley, and Mr. E. Naylor; dances in fancy dress—Misses Betty and Dorothy Newman. Misses F. Newman and A. Dickson, and Mr. E. Naylor were proficient accompanists. At the close a vote of thanks to the artistes, teamakers, and all helpers, was proposed by Rev. J. J. Magill, B.A., of Rademon. It gave him great pleasure to see such a large gathering of children—the future members of the congregation, and he hoped that at the Sunday-school conference to be held at Rademon on the first Saturday in June, he would see many of the congregation present, thus showing their interest

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in Sunday-school work. The proposition was seconded by Mr. J. Newman. The arrangements in the hall were ably supervised by Mr. James Dickson,. A most enjoyable evening was concluded by the singing of the National Anthem. Special money prizes contributed by Miss R. Cochrane and Miss M. Jordan for best attendance at Church Services during the year were won by John Quinn, Eliza Dickson, Jack Dickson, and David Lowry. A special book prize presented by Mrs. T. R. M'Culloch, for best Sunday School attendance by girls was won by May Corry. We have to report the loss by death of Mr. John Dickson regretted by many friends throughout Lecale. Of late he was caretaker of the Orange Hall and Recreation Club. At the funeral to First Presbyterian Churchyard, the coffin, covered by beautiful wreaths, was borne by relays of the brethren. Rev. J. Begg conducted service and testified to deceased's excellent qualities. Smypathy is felt with the widow and brother, Mr. T. Dickson.

* *

Killinchy.—The Annual Sunday School Concert took place on Good Friday, the 10th April, 1925. The young people and children of the Congregation, under the supervision of their teachers, provided excellent material for a good night's entertainment. However they were not content with taking part themselves, but enlisted the services of outside friends, which gave variety and interest to the proceedings. Their efforts were well rewarded, and so much talent was brought together that many intended items had to be left out. We were fortunate in having as visitors the members of an Amateur Jazz Band, whose efforts were appreciated if the beating of time with the feet and the shrill cries for encores are any criterion, Our visitors also gave us Irish Jigs, and a Hornpipe by Miss J. Adair. songs by Master John Adair and recitations by Miss S. Smyth. We were also favoured with the presence of Mr. Barkley, who gave some excellent comic songs. The children of the Sunday School did their part with recitations by Masters John Morrow, James Henry Fitchie, and the Misses Sarah Geddis and Margaret M'Briar, also with a song entitled "Diddly Diddly Dumpty." It was not their fault that they were not more in evidence for they were very anxious to do their part, and we have reason to be proud of the children attending the Sunday School. The main part of the programme was well catered for by the younger members of the congregation in two sketches—"Irish Servants" and "Paddy's Pledge." Both of these gave scope for some good acting and we were not disappointed in choosing Miss Orr for the very difficult part of a wife in trouble with her servants, and the Misses Sarah Morrow and Mary Osborne in the characters of candidates for the vacant housemaid's place. Miss S. M. Hay, rose to the occasion in the character of the Irish servant who unhappily has the knack of blundering with such dangerous things as gunpowder. Mr. Willie Banks is to be congratulated on a very successful first appearance, and we hope that he will again take part in forthcoming concerts. Mr. Gerwyn Williams, took the part of the longsuffering husband, and did it with the greatest assurance. In the second sketch we had the service of a great favourite of our concerts. Mr. John Fitchie, is known among us as an actor who has great skill in interpreting a character. He was much enjoyed as Paddy the Irish Servant, and his acting greatly helped the success of the play. In this sketch no less than three members of the same family were taking parts. Mr. Jim Osborne, amused us by his acting of an irascible old gentleman, Miss Susan Osborne, with her quick retorts and asides as his servant, and Miss Maggie Osborne as the old gentleman's granddaughter. Her acting was splendid together with her confidence and per-

fect knowledge of the part. Miss S. M. Hay, also took part in "Paddy's Pledge," her rendering of the Mistress was equally as successful as the previous one of the maid. We have to thank her for her readiness to undertake two heavy parts. Owing to the pressure on time, the Choir only gave one glee, and consoled itself by reflecting that the unsung would do for another occasion. Such, in outline, was the Concert, one of the most successful for some time. The audience gave perfect attention as usual in our hall—attention not generally given in Killinchy. This, in itself, is a tribute to value for money.

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Larne and Kilwaughter.—The Annual Meeting was held on March 3rd, and was very well attended. After devotional exercises, the Rev. J. Kennedy took the chair, and called upon the Secretary, Mr. T. Nelson, to submit the report of the General Purposes Committee for the past year. The report presented few but normal features. Some who had attained more than the "allotted span," had passed to a higher life, and some parents had seen their "little ones" return to Him who gave them. The Sunday Schools had done well, Larne, under the direction of Mr. Frank Wright, and Kilwaughter with Mrs. Green, as Superintendent. Mrs. Green had taken dangerously ill, had to be removed to a nursing home, and to undergo an operation. Her place had been taken and held till the closing for Winter, by Miss Gledhill. At Christmas time, a very delightful Sunday School party, with Christmas Tree, was held by cordial invitation of Madame Valensin, in Kilwaughter Castle, Miss Gledhill acting as hostess for Madame. Though married to an Italian gentleman, and so a member of the State Church of Italy, the good lady dearly loves the ancient home and Church of the Agnews, of which Church she is also a member. The Treasurer's Statement of Accounts was read by Mr. Frank Wright, and showed a comfortable balance on the right side. The long continued severit yof the weather caused the absence of many of our country members, some of whom reside away as far as six and a half miles, yet there was a large increase in the amount of the Sunday collections for the year. The majority of our members attend only once on Sundays, but there was a gratifying increase in the evening attendances. The General Purposes Committee, and other Committees and Office-bearers were re-elected to serve till next Annual Meeting. Miss M'Kee, was appointed to assist Miss Moore as Secretary to the Ladies' Work Committee, Miss Moore being re-elected, emerita. Business over, tea was prepared by Mrs. Rea and Miss Bailie, and served by Mrs. Boyd, Mrs. Moore, Mrs. T. Nelson, Mrs. R. Gingles, Misses M'Ninch, Austin, Laing, M'Kee and Boyd. After tea, Mr. S. Magill, senior elder, took the chair, and called upon Miss Crawford, B.A., of Inver Lodge, who gave an excellent lecture, on a recent visit to Rome, illustrated by lantern slides, the lantern being manipulated by Messrs G. Wright and H. Pullin. In the lecture, history, tradition, mythology, etc., were laid under contribution, introducing the audience to "Temples, Palaces and Piles Stupendous, of which the very ruins are tremendous." But what was more interesting was not a ruin but the Triumphal Arch through which Titus, son of the Emperor Vespasian, and himself afterwards Emperor, passed on his return from Palestine. He was the Roman general who led the invincible forces of Rome against and destroyed the Holy City, and the Temple of God, and brought the Jewish Polity, Church, State and Nation to an end, the real coming of the Son of Man, sometimes written about as the end of the world. A nice musical programme followed consisting of:—Part songs by the Choir, songs by Miss Laing, and Miss Drummond, charming piccolo solos by Mr.

Brownlee, and recitations by Miss Canning. The accompaniments were played by Miss M'Ninch (organist), and Miss Canning. The chairman in concluding the meeting thanked those who contributed to the enjoyment of the audience, and also expressed the gratitude of the Minister to all who assisted him with services voluntarily rendered throughout the year. The Meeting concluded by singing "God Save the King." Miss M'Ninch leading on the piano.

The annual distribution of prizes to the pupils of the Sunday School of above congregation took place on 13th March. There was a very good attendance. The meeting was opened by singing and prayer, after which tea was served by the lady teachers—Miss Bailie, Miss M'Kee, Miss Crawford, Miss Steel, Miss Bryans, and Miss Keenan. After tea the Rev. J. Kennedy distributed the prizes to all who had made good attendances, and the large number receiving these testified to the excellent manner in which the school had been attended during the year 1924. A very enjoyable programme was then rendered, all the items being contributed by the scholars. The credit of training them to sing the choruses is due to Miss M'Ninch, organist; Miss Bailie and Miss M'Kee. The items given were choruses by the children; recitations by the Misses Aggie Moore, Janie Loughridge, Margaret Wallace, Irene Bell, and Master Jack M'Neill; pianoforte solos by Miss Aggie Moore and Miss Betty Huxley; vocal solos by Miss Agnes Laing. When the programme had come to an end the Rev. J. Kennedy delivered a short address, and reminded the children of their pledge to abstain from intoxicating liquors and smoking, and he invited any who had not already signed their names in the pledge-book, to come forward and do so. The list of names having been inserted the meeting came to a conclusion by singing a hymn followed by prayer and Benediction.

Mountpottinger.—On Monday, April 6th, we were fortunate in securing the services of Rev. F. R. Griffin, D.D., to give us a lecture since of course a Sunday Service was out of the question. The lecturer took as his subject "The promotion of British-American Friendship through the Churches," and this proved a most interesting theme. In the course of his remarks the lecturer demonstrated how difficult it was for the average resident in the United Kingdom to grasp the enormous distances prevailing in the States, and furthermore the numerous nationalities to be found amongst the residents. He demonstrated the various causes that made it necessary for the late President Wilson to take what many people thought an undue period of time before convincing the United States Government of the advisability of entering the Great War in support of the Allies, whilst he proceeded further along this same line to show how it came about that as yet America had not taken her place in the Council of the League of Nations. He then proceeded to show how by interchange of visits and general co-operation between the Churches on both sides of the Atlantic it would be possible to bring about that very desirable understanding which would result in two great nations working hand in hand for the peace and welfare of the world. The audience, from various causes was certainly not as large as we could have desired, but those who were present felt amply repaid for turning out on what was perhaps not the most suitable of nights.

Attention is drawn to the Annual Sermons and Meeting of the Ulster Unitarian Christian Association, which will be held on Sunday and Monday, May 17th and 18th. The special preacher is the Rev. Leonard J. Hines, of Halifax, and it is hoped the attendances at both services and meeting will be large and representative.

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